

RELIGIOUS INTELLIGENCE.

Ministerial Movements—
Chat by the Way.Synagogue Worship—Moody in
Boston.

PROGRAMME OF SERVICES.

At the Harvard Rooms this afternoon and evening the Spiritualists will be instructed by Mrs. Briggs. E. V. Wilson will address another society in Republican Hall.

At Washington square Methodist Episcopal church the Rev. William Lloyd will speak of "The Pilgrim Journey" in the morning and of "The Shortness of Time" in the evening.

The Rev. Fred Bell will preach on "Killing Time" this morning, and "Weighed in the Balance and Found Wanting" this evening in the Academy of Music, Brooklyn.

"The Expiring Year" and "The Glories of Omens" will occupy the Rev. C. P. McCarthy and the American Free Church to-day.

J. E. Seales will deliver a valedictory to the church this morning in Willett street Methodist Episcopal church, and will preach a watch night sermon at the same place to-morrow.

The Locust, Canker Worm, Caterpillar" will be the subject of the morning in Spring street Presbyterian church by Rev. Alfred Mendenhall. "Thoughts Regarding the Dying Year" will be given in the evening.

The American Temperance Union will hold their regular meeting in Cooper Institute hall this afternoon. In All Saints' Protestant Episcopal church the Rev. W. N. Dunsell will preach at the usual hours to-day.

In Cheltenham hall this morning the Rev. Samuel Colwell will preach on "God's Great Love," and this afternoon on the text, "Lord let it alone this year also."

At the Free Tabernacle Methodist Episcopal church the Rev. E. S. Bishop will preach this morning, and in the evening a praise and prayer and watch night service will be held.

"Old Years" and "The Year's Coronet" will be considered by Dr. Armington to-day in the Fifth avenue Baptist church.

In the Brooklyn Tabernacle the Rev. T. DeWitt Tallmage will preach this morning on "The Destruction of the Earthly Temple."

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and broiled. I have never eaten anything in this institution but hobo's. *Times Herald* is unfurled in temple until you mention the words "Roman Catholic" or "Jesuit." Then it takes down its large dictionary and picks out all the hard phrases. It says, "The Jesuit is the incarnation of evil in the guise of religion," and again, "Who is almost the only man whose word you cannot trust." This philosophy is indicative of undue excitement, and we recommend a spoonful of the soothing syrup of Christian charity. If the editor of that journal will look again he will find that there is no flock in the world that consists solely of black sheep.

It is said that the Rev. W. Vandemark, of California, is to act the part of Hamlet in one of the city theatres. In that case, of course, his pulpit will be occupied by the Ghost. It is too much to ask of any clergyman that he shall play in "Hamlet" every night and at two matinees and then preach on Sunday. The people have such a strong sympathy for him that they refuse to go and hear him preach, and demand that he shall "give himself a rest" on Sunday that he may prepare for the strictly clerical and arduous duties of the green-room and the stage. The people are very considerate.

The Widow Van Cott, as she is called, is something of a sensation preacher. Women have always said that they wanted to get into the various professions in order to introduce a refining influence. We expected, therefore, that Mrs. Van Cott entered the pulpit the world would be a gentler place, and that her beneficent influence would be as delicate as the notes of a harp. Imagine her, then, dramatizing the "Ninety and Nine," running round the pulpit in a frantic way, as though it were a mountain pass, and looking wildly over the audience, as though they were the trees of a forest, with here and there a hyena or a lion, and calling out for the sheep that have gone astray. To introduce the arts of the theatre into the church is simply to make religion a kind of low comedy, and to see such things is to be convinced that St. Paul was right when he told women to keep still.

The number of men who labor under the delusion that they have solved the problem of the universe is very large. Curiously enough they are generally men of less than ordinary ability. We have just received a long circular from one of these persons whom the world neglects, in which it is distinctly proven by twenty propositions, badly and illogically stated, that Newton and Bacon were dwarfs, and that it was reserved for Dr. Trevelyan to discover the laws of the universe. The universe is built. Every literary man is teased and pestered to the brink of despair by self-elected philosophers, who have seen everything in a dream and want to bore somebody with the details. Liturgists and clergymen will be compelled ere long to have a sign on their front door, "Men who know everything and are anxious to tell it will please pass on."

Very few people are aware of the good which Jerry McAuley is doing in the Water Street Mission. Once a "rough" himself he preaches to roughs, and without even the most distant reference to English grammar. Everybody understands what he means, though, when he says, "Boys, I was once as bad as you, but now see what a good coat I've got on. So much for religion. Come along and get it. There's enough for the whole crowd."

There has been considerable excitement in Presbyterian circles over the fact that Rev. Mr. See allowed money to occupy his pulpit. It has not yet been decided whether he tried to push the matter to the trial. They begged the parties interested to withdraw their complaint, which they all did except Mr. See, who insists that he will be tried, and, if guilty, condemned. He said that St. Paul's command is that women shall not be "babbling," not that they shall not "preach." At this Rev. Mr. Craven, who was by no means craven in his manner, became excited, and said, in short, that the word which is translated "preach," and which Mr. See interprets "babble," occurs 297 times in the New Testament, and that he will bet—does not say bet, but that is what he means—\$1,000 to be paid before sundown, that it don't mean "babble" in a single case. These little clerical squabbles are very entertaining. They show that the human nature of clergymen is indeed sanctified; for whereas in a political misunderstanding of the same size the broadest and most vivid English words would be hurled recklessly at each other, in these ecclesiastical disturbances the mildest epithets are used, and a vast deal of circumlocution is resorted to, in order to convey what a worldly man would say in one short phrase. That little phrase is never altered by clerical lips, but if you look at the flashing eye you will see at once that he wishes he were not a clergyman for just five minutes, that he might do justice to the subject and in the proper language.

At Council Bluffs there have a genuine sensation. A little while ago some "mujums" were sitting for what they could get, when, behold, a lovely little girl, dead, of course, came into the room and presented the company with a large piece of candy. Whether the candy came from some celestial confectionery store, or whether it was procured from an earthly manufacturer of sweets, is not known. To suppose that the angel stole the candy is difficult, and to suppose that the candy was made in heaven is also difficult. We are in a great trouble of mind about the whole matter. The funny part of the story is that when the candy is held in the hand of an angel it changes it to the shape of a round loaf, and when it comes off it is an ordinary stick of peppermint. The medium declares that they never, so never, saw such convulsive proof of the soul's immortality. What a delight it must be to gaze in rapt wonder and awe on a penny stick of peppermint which came directly from the other side of Jordan. Not all the gulls in the world have feathers.

Don't read a chapter of the Bible to a starving man until you put a roast turkey on the table. He can understand what you mean when you talk about religion if you will give him a kind of object lesson and show him that your religion is to give of your plenty to every poor man you know.

If we have a peculiar horror in our inmost being it is for the man who gathers vital statistics in order to build some theory thereon. There is a gentleman in the far West who must be a living interrogation point, for he sends out a circular with eight pages of questions to him. He wants you to tell him the size of your head "from centre of ears around top of head and outer ear," and various other things, such as the "weight of hand," the "strength of arm," the "hour at which you retire." We are so glad that the gentleman whose curiosity seems to be so ungodly excited does not reside in this neighborhood. We know of no more dire punishment for the utterly incorrigible than to be doomed to a daily visit from a man who is gathering statistics—comes into your presence with a large roll of manuscripts under his arm and throws as many questions at you in a given time as a mitrailleuse could discharge bullets. The Roman catapult, which only threw paving stones into the faces of the foe, was "a thing of beauty and a joy forever" in the comparison. When we see such a man coming up our front steps we always send word that we have just quietly breathed our last; but he is never satisfied, for he instantly takes out paper and pencil and asks the servant what we died of, and whether the rest of the family have any symptoms of the same disease. Alas! there are only two kinds of men—the borer and the bored.

WATCH NIGHT SERVICES.

The old custom of watching the old year out and the new year in, adapted by the Methodists from the ancient more than a century ago, has found favor with our churches and denominations since. From this date many a revival season in the Methodist Episcopal churches which has extended far into the spring and has many souls to lead new lives and to trust in the Lord Jesus Christ for salvation. And very largely by this means has Methodism been extended in the United States, so that in a century it has grown from a handful to be the largest denomination in the land and now numbers over 1,600,000 members, 61,000 of whom were added during the year now closing.

Whatever there is good or practical in that Church has been adopted in one form or another by other denominations and sects. Thus, the "watch night" service of the Church of the Disciples. It cannot, all to be in the same way. Similar services will be held also in Bedford street Methodist Episcopal church, in Astor church, Washington square, in St. Paul's of John and St. James Methodist Episcopal churches, in Allen and Willett street churches, in Seventeenth street church, in the Church of the Disciples, and in Eighteenth street Methodist Episcopal church.

In Brooklyn which night services will be held in the Free Tabernacle church, in De Kalb avenue and Schenck street churches, and in the Young Men's Christian Association, at which Dr. Inglis and Dr. Williams are expected to preach. At the Episcopal Church at Carroll Park and at the Episcopal Church of the Messiah, where Drs. Hall and Baker will take part, in the Free Methodist church, Fifth street, and in the Madison street Methodist Episcopal church, in Johnson street Methodist Episcopal and Park avenue Primitive Methodist churches. Watch night services will be held in the Free Methodist church, in the Church of the Disciples, and in Washington street and York street Methodist Episcopal churches. In early all of those churches the services will be held at nine o'clock, a few have held the time at half-past nine, and one or two at ten P. M. The exercises in cases consist of a prayer meeting, a love feast, a sermon, and a consecration meeting in the order given. But in some the order will be modified, and addresses will take the place of sermons and be interspersed through the exercises.

MOODY'S VISIT TO BOSTON.

PREPARATIONS TO RECEIVE HIM—CRITICISMS ON THE EXISTENCE OF HIS MINISTRY.

WHY THIS WASTE?—HIS WORK IN CHICAGO.

During the current week the evangelists, Messrs. Moody and Sankey, have arrived in Chicago, and are resting through the holidays, will be in Boston to open the campaign there. They come hither from Chicago, where they have spent the last three months or more laboring with great success. Early last summer Mr. Moody took a look over the field, called a meeting of the pastors of that city, and, after consultation and a full discussion of the pros and cons in the case, decided to commence operations there about January 1. There seems to be a very hearty co-operation among the evangelical Christians of Boston in preparing for Mr. Moody's labors in that city. Some of the Episcopal clergymen join in the work, showing a highly commendable liberality and warmth of feeling. Three-quarters of the partition between the sects is so which will stand any amount of theological basting, but which genuine religious fervor will melt. Early in the fall meetings were held to raise the money that should be used to build a tabernacle and to provide for the running expenses of revival.

But such an expenditure of money and time and patience as hope, and have been in Chicago, and already upon the city. One Episcopal clergyman has preached a sermon against the folly of spending \$50,000 in this way instead of disposing of that amount of money in some such way as this which he suggested: To 2,000 pairs of shoes, at \$2 each.....\$4,000 To 1,000 shawls, at \$3 each.....\$3,000 To 1,000 bonnets, at \$4 each.....\$4,000 To 1,000 yards of cloth, at \$3 each.....\$3,000 To bed clothing for 500 families, \$10 each.....\$5,000

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